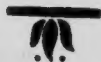


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**Re
The
Phenomenal
Universe**

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DIFFICULTIES IN PREVAILING THEORIES

ORTHODOX.

1. If God made all that was made, and made it very good, how is the appearance of sin and inharmony accounted for?

2. If an evil power exists, how can God be ALL power? If there are two powers, which is greater? Is God a failure?

3. If God made sickness and sin is it not sacrilege to try to get rid of these? And can the author of these be considered good?

4. If God made a "perfect" creation—man—which fell once, as many believe, what guarantee have we that He can ever have any plan of salvation that will evolve a creation which will not fall even lower than the present?

OCCULT.

5. If the phenomenal universe is part of an evolution, why is the evolution not complete since there is an eternity behind us?

CHRISTIAN SCIENCE.

6. If God is ALL, and the phenomenal universe is a dream, is it God Who dreams? If not, who does?

7. If there is a mistake, or a belief of a mistake, something to change or be changed, something to be awakened or taught, can any theory be acceptable to reason which does not take this "something" into consideration?

8. Does not imperfection or a belief of imperfection, or dream, imply something apart, or apparently apart, from the principle of perfection? Does not every teacher imply something to be taught? Every practitioner, something to be healed? If God is ALL, is it God that is healed or taught?

9. It is claimed by some that the phenomenal uni-

Re The Phenomenal Universe

By J. P. LAWSON

Author of "THE SCIENCE OF HARMONY"

A pamphlet entitled "How Did the Illusion of the Phenomenal Universe Arise, or Lord Ronaldshay's Puzzle in the Indian Philosophy," has been issued by the editor of "Practical Medicine," Delhi, India, with a request that those interested would contribute their views of the problem and reply to 14 points in the "Dream Problem" that require solution.

In presenting the subject the pamphlet discusses the question of the phenomenal universe under four heads.

1. What is an illusion?
2. Is the phenomenal universe an illusion?
3. Who sees the illusion?
4. How did the illusion arise?

The editor then offers "the 14 points in the Dream Problem that require solution" as follows:

"The matter for the second volume of the 'Dream

Problem' is being compiled. It will contain, besides the continuation of the Dialogue between the Dreamer and the sage Vasishtha and special contributions received from eminent writers, a symposium of answers to the undermentioned 14-points which friends, interested in search after ultimate truth, are cordially invited to write:

1. Who is it that sleeps, who is it that dreams, and who is it that wakes up?

2. If it is one and the same person, what prevents him from knowing, during his dream state, that he it is who, before going to sleep was waking, and is now dreaming and what reminds him on awakening that he it was who was dreaming when asleep?

3. If the personality in each state is different, what becomes of the waking-state personality during dream and what of the dream personality during waking state?

4. If, as many believe, the dream world is external to the dreamer and is real and independent of the waking world, who is its creator and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during his dream state?

5. Are there any other worlds (astral, mental, spiritual, etc.) besides the two commonly known worlds of dream and waking states, where men after

death are believed to go to, and is any of them eternal and unchangeable?

6. Is communication from one world to another possible? If so, how can a person in the dream world communicate with his friends in the waking world and vice versa?

7. If, as some contend, the waking world is as unreal as the dream world and we know of the unreality of the former only when we wake up into a higher state of illumination (just as we know of the nature of dream on awakening into this physical world) it may be asked: Why this, so-called higher state of illumination also is not a dream in relation to a second higher state and this in relation to a third one and so on ad infinitum?

8. Is it possible for a dreamer to remain cognizant, during his dream state, of the fact that he is dreaming? If so, what are the means to acquire this power?

9. Will a dream cease or continue if the dreamer becomes aware of its nature during the dream state?

10. How far is it possible to stop, alter or create one's own dreams as one wishes? What are the means to do it?

11. To what extent is it possible to be cognizant of one's own dreamless sleep state, while sleeping?

12. What is the state of consciousness of a person after the so-called death of his body, viz., does

his personality survive and does he know that he is dead?

13. How can the created beings of the waking world and dream creatures of the dream world, know their creator and dreamer?

14. Is there any ultimate Reality, eternal, conscious and everpresent in all the states or worlds, and can it be known or realized by any such means that may be acceptable to all creeds and religions and suitable to every human being in all climes and countries?"

In offering a solution to these questions, we will deal first with the problem under the four heads discussed in the pamphlet:

1. What is an illusion?

The definition that an illusion is "a perception which is misinterpreted" is accepted. The illustration of "snake in the rope" is misleading. This suggests that we see reality, but have a false conception of it. The snake is not reality, the rope is not reality, the so-called "idea of a rope" or mental picture of a rope is not reality. The harmonious "idea" which the rope indicates is the reality.

A better illustration would be a rope shaped into the figure "2." The rope, on account of its position, would indicate the idea "two." To believe the figure "2" is the reality of mathematics is an illusion; to believe the rope is a snake is illusion; the reality

behind it all is the idea "two."

To believe that the phenomenal universe is other than hieroglyphics marks on the blackboard of time and space is as much illusion as to believe the figure "2" is other than a mark to indicate a mathematical reality.

Mind cannot grasp the absolute, so it creates symbols or language to indicate its conceptions of absolute existence.

2. Is the phenomenal universe an illusion? No. The phenomenal universe is a series of symbols (really in mind though apparently written on the blackboard of time and space). The phenomenal universe has no connection with reality; it merely indicates reality. It is the language of mind. One would not say the figure "2" is an illusion of mathematics. The belief that the figure "2" is a truth or reality of mathematics would be illusion; also the belief that the figure "2" indicated other than the idea "two" would be illusion. In the same way the belief that the phenomenal universe is reality is illusion; and the belief that the phenomenal universe is other than a symbol indicating harmonious ideas sustained by a principle of harmony is an illusion.

3. Who sees the illusion?

Mind. The mind which no longer thinks the rope is a snake is free from the snake illusion, but, if it

thinks the rope, or the so-called "idea of a rope," or the figure "2" (into which shape the rope is formed) is real, it is still in illusion. The truth, the reality, the Christ, the Saviour from inharmony in any science is the "idea."

The rope shaped into the figure "2" indicates the idea "two." This truth, this idea, has no connection whatever with the figure "2," rope, or snake. The reality is merely cognized in mind by means of this symbol "2," formed by the rope. The truth is the idea indicated by the figure. So in the science of harmony, the truth is the harmonious ideas sustained by principle, viz., the ideas life, love, joy, peace, wisdom, understanding, etc., which the phenomenal universe indicates. The highest phenomena in the highest heavens are merely words, or symbols, indicating compounds of the ideas life, love, joy, etc.—absolute truth. A grovelling worm and the greatest "Light" in the highest plane are symbols indicating compound ideas cognized by mind—our brothers.

4. How did this illusion arise?

Illusion occurs through mind's belief that it has capacity to accept cognizance of or to shut out cognizance of ideas. Reality consists of three parts: (a) Principle, which sustains ideas; (b) Ideas sustained; (c) Mind, which receives and combines its cognizance of these ideas. These are absolute, in-

definable and only held in mind by means of symbols in mind.

Mind is not principle.

Principle in any science is the father in that science and the ideas sustained by principle which are cognized by mind is the man of that science. The symbols created by mind to designate the ideas cognized by mind is the phenomenal universe of that science.

All symbols are forms of vibration. Vibration in a certain form is the "rope." The vibrations of music are the phenomenal universe indicating ideas of music; the mathematical figures or symbols are the phenomenal universe of mathematics indicating ideas of mathematics, and all that we cognize by means of our senses, no matter how highly "developed" is the phenomenal universe, indicating the harmonious ideas, life, love, joy, peace, understanding, etc. The phenomenal universe has nothing to do with reality, it merely indicates mind's cognizance of reality. A belief that the phenomenal universe, as a whole or in part, indicates inharmony is the "snake in the rope." As the ideas so does the phenomenal universe indicate.

Mind never sees reality. Mind believes it has capacity to accept cognizance of ideas, truth, or not to accept cognizance of truth regarding any problem. A lack of truth regarding any problem is il-

lusion. All differentiation in the phenomenal universe is due to belief that mind does not cognize ideas regarding problems. If mind realized the whole truth about each problem, realized that each symbol indicates all, there would be only one symbol and the evolution in mind would be complete. The eternal uplift of mind is to see each one as all.

SOLUTION OF THE PHENOMENAL UNIVERSE

The above explanation will help elucidate the writer's solution of "the 14 points in the 'Dream Problem.'"

1. Who is it that sleeps, who is it that dreams, and who is it that wakes up?

Nothing sleeps, nothing dreams, nothing awakes. Sleeping, dreaming and awakening are nouns, names, indicating ideas in mind. To ask who is it that sleeps is equivalent to asking a mathematician, when one sees the figure "2" who is it that "twos." Mind creates the figure "2" to indicate the idea "two"; and mind creates the symbol "sleep" to indicate the idea "rest." The illusion that a "man is sleeping" is a "snake in the rope." The "sleeping

man" is just the "rope" placed in a definite shape to indicate a definite idea or compound of ideas. The "thinking man" is the rope in another shape, the "walking," "talking man," etc., is merely the rope in different shapes to indicate various ideas.

Man is ideas. Personality, man, neither talks, walks, sleeps or dreams. All changes are in mind. All reality does not take up the space of a needle-point and yet fills all space. Ideas change in mind, in a less space than a needle-point, and we say "the stars move in their orbits." Man is compounds of ideas accepted in mind.

Man is not mind.

Man and all "creation" is mind's cognizance of the ideas life, love, joy, peace, knowledge, wisdom, understanding, etc., just as the man in mathematics is the compound of the ideas 1, 2, 3, 4, etc., in mind of the mathematician. Mind cognizes the ideas, compounds them and creates symbols, the phenomenal universe, to indicate the compounds. We do not suggest that the word "s-l-e-e-p" sleeps. Why suggest that the word written out in another form "sleeping man" sleeps.

2. If it is one and the same person, what prevents him from knowing, during his dream state, that he it is who, before going to sleep was waking, and

is now dreaming and what reminds him on awakening that he it was who was dreaming when asleep?

The second point is answered if it is accepted that the phenomenal universe is merely a series of symbols indicating ideas cognized by mind. If the word "s-l-e-e-p" does not sleep, it must be granted that any other word or mark indicating the idea does not sleep, or know, or dream, etc.

3. If the personality in each state is different, what becomes of the waking-state personality during dream and what of the dream personality during waking state?

All changes are in mind. Personalities are compounds of ideas cognized by mind. The personalities in a mathematician's mind are compounds of mathematical ideas. If the mathematician changes from one problem, personality, set of ideas, to another problem, personality, set of ideas, the former personality is not destroyed. It is merely shut out of mind, displaced by another personality. The ideas being sustained by principle do not depend on mind for existence. It does not affect principle or the ideas whether mind cognizes the ideas, but it makes a tremendous difference to mind to what extent mind cognizes or shuts out cognizance of ideas. Mind comes to principle through the ideas.

4. If, as many believe, the dream world is external to the dreamer and is real and independent of the waking world, who is its creator and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during his dream state?

The phenomenal universe is merely symbol. The "dreamer," and the "dream world," and the "waking world" are symbols of mind's cognizance of ideas. Mind is the creator of these symbols. To suggest that the "dreamer" distinguishes anything is equivalent to suggesting that 222 has a mind by means of which to distinguish itself from 345. Mind never sleeps, never dreams. Mind distinguishes. Mind is not ideas nor in ideas.

5. Are there any other worlds (astral, mental, spiritual, etc.) besides the two commonly known worlds of dream and waking states, where men after death are believed to go to, and is any of them eternal and unchangeable?

There is just one world in any science, that is the world sustained by principle. What mind believes it sees external to itself are symbols indicating this one world. The astral, mental, and all other worlds, including so-called spiritual worlds containing

personalities are parts of the phenomenal universe or symbol.

6. Is communication from one world to another possible? If so, how can a person in the dream world communicate with his friends in the waking world and vice versa?

Personalities never communicate. The compound 222 never communicates with 345. So called "communications" between symbols in any so-called "world" are merely changes of ideas in mind symbolized. Denial in mind of the belief "separation" and clear realization of the idea "unity" will create the symbol of communication.

7. If, as some contend, the waking world is as unreal as the dream world and we know of the unreality of the former only when we wake up into a higher state of illumination (just as we know of the nature of dream on awakening into this physical world) it may be asked: Why this, so-called higher state of illumination also is not a dream in relation to a second higher state and this in relation to a third one and so on ad infinitum?

Mind never sees the real world, the absolute. Approach to the conception of the absolute would be

an eternal progression with corresponding appearance of harmony in symbols. The "higher state of illumination" is merely symbol of a clearer conception in mind of the world of reality. If mind believes this higher symbol or plane is the reality, it is believing an illusion. The fact that there are comparative states of illumination is proof that the approach to the absolute must be eternal.

8. Is it possible for a dreamer to remain cognizant, during his dream state, of the fact that he is dreaming? If so, what are the means to acquire this power?

A dreamer is merely a symbol of ideas. Nothing "sleeps," "dreams," or "awakes." Mind knows each set of symbols is a "dream" when it is cognizant that the symbols indicate the absolute.

9. Will a dream cease or continue if the dreamer becomes aware of its nature during the dream state?

An illusion or "dream" cannot exist in mind when mind is filled with truth.

10. How far is it possible to stop, alter or create one's own dreams as one wishes? What are the

means to do it?

When mind clearly realizes that all changes are in mind it can cause the sun to "stand."

12. What is the state of consciousness of a person after the so-called death of his body, viz., does his personality survive and does he know that he is dead?

Personalities have no consciousness. Personalities are merely groups of ideas cognized by mind. "His body" is merely a symbol of a group of ideas cognized in mind. Ideas are eternally sustained by principle, hence compound ideas are eternally possible to mind. It should be possible for mind to create symbols of every compound of ideas in every plane of vibration.

13. How can the created beings of the waking world and dream creatures of the dream world, know their creator and dreamer?

Neither the ideas of which the mind has cognizance, nor the symbols created by mind can know or be known to each other. Mind only knows. Neither the idea nor the symbol 222 knows the mind which is cognizant of them. There is just one mind and that mind is your mind and my mind.

14. Is there any ultimate Reality, eternal, conscious and everpresent in all the states or worlds, and can it be known or realized by any such means that may be acceptable to all creeds and religions and suitable to every human being in all climes and countries?"

The ultimate reality, eternal, absolute, everpresent, in all states of worlds, is the harmonious ideas sustained by principle, viz., the ideas, life, love, joy, peace, activity, ease, wisdom, understanding, etc. These ideas are already used and are the very essence of every creed and religion, and are present more or less in the mind of every human being in all climes, countries and planes of symbol. These ideas are the Reality, the Christ, the Way, the Truth, or whatever name we wish to designate the Saviour of every world, symbol, or plane of seeming existence. These ideas are sustained by the principle of harmony. These ideas alone give harmony to mind, no matter to what or to whom the credit is given. One may wear a charm around his neck, but it is the idea "protection" in mind which protects him; another may take medicine and he will be healed in proportion to mind's realization of health regarding him; another may pray to a God or a devil in any shape or composition and in proportion to the clearness of the requisite harmonious idea in mind regarding that problem the harmony will be seen in

symbol.

In each case something else, the charm, the medicine, the God or devil may be given the credit for bringing the harmony; but in each case it is the idea, sustained by principle and cognized by mind, which is the real saviour which answered the suppliant. Lo I am with you alway!

When all religions perceive this, they will see that they do not have to seek a new religion, they will recognize the universal power upon which they have always been dependent and which is the essential of their own religion, the God whom they "ignorantly worship."

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verse is a series of cinema pictures arranged thousands of years ago. If Mr. Smith is scheduled in these to die at the age of 25 years, but life is realized for him and he lives to be sixty years, the cinema pictures not having arranged for this prolongation of life, how can he be seen during the unexpected thirty-five years?

10. If matter is error, why does realization of truth cause it to appear when necessary for harmony? Again, if a realization of truth, causing matter to disappear, proves matter to be error, as some claim, does not the realization of truth, which causes matter to appear, with equal logic, prove matter to be truth?

MATERIAL SCIENCE.

11. When two battering rams meet and negative each other's power, this does not negative the finer forces which permeate the rams. Is it not probable that the lines of force, of which this part of the phenomenal universe is composed, are permeated with still finer vibrations unrecognized except by the clairvoyant?

12. The simplest mathematical proposition in subtraction can be disproved by realization of truth. Does this not involve the illumination of all mathematical "proofs" where a belief in the negative is involved?

SPIRITUALISM.

13. If there is no means of communication between those who have "passed on" and those who are still in this plane of vibration, by what means do people "pass on"? Is it not an Irishman's bull to say the road leads only one direction?

14. If those who have "passed on" are fellow beings like ourselves, why call the study of them, or communication with them, a religion? Is not our own history and telephone communication equally as good for a religion?